

September - October - 1902



St. Andrew's  
Presbyterian  
Church

1845  
1847  
1898  
1902

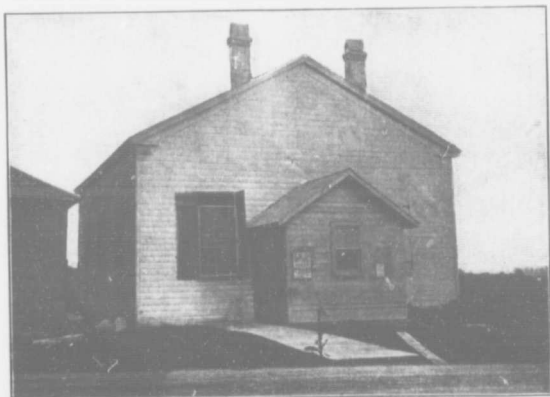
The Jubilee

St. Andrew's Church  
Jubilee  
September—October, 1902

SC



ST. ANDREW'S CHURCH, SONYA



PRESBYTERIAN CHURCH OF BROCK, REACH, AND MARIPOSA

### History of St. Andrew's Church

It is just fifty-seven years since the Rev. James Lambie, M A., administered the Sacrament of the Lord's Supper to eighty-eight communicants in John McTaggart's log house, after preaching the sermon on the threshing floor of the log barn. It is just fifty-five years since Rev. John McMurchy, minister of Eldon, opened the little frame church, the work of many rugged hands and loving hearts. St. Andrew's church this month celebrates the anniversary of these two events and also fifty-seven years of church life.

It would seem as if, for the moment, we must look backward and not forward, though it is part of our mission to persuade men to look forward and not backward. There are times, however, when it is profitable to look backward on the way we have come. It may be well to look backward, for the present is but the product of the past. To some amongst us these



NEIL McCALDER  
An Old Member

pages will doubtless recall the events of by-gone days, the faces and forms of those who took a prominent and useful part in the making of the church, and whose names are now lettered on their grave-stones. At the half century mile-stone we survey the present with gratitude to God, and look into the future with a greater hope and with a stronger faith.

---

### First Things

The church of Brock, Reach, and Mariposa was originally composed of emigrants from Argyleshire, Scotland, who began to settle in these townships as early as the years 1836-7-8.

This section of the country was then almost an unbroken wilderness, and consequently the new settlers had many hardships to encounter,—the want of roads, distance from market, and other difficulties incident to new settlements. But these trials of a worldly nature, great as they were, were nothing compared with their spiritual destitution, the want of a preached Gospel and Gospel ordinances. They had all been favored in their native land with hearing the Gospel proclaimed every Sabbath in their own tongue, by men distinguished for talent, learning and piety, to whom they had become ardently attached, so that when they left their Highland homes for new homes in the wilds of Canada, they were like the Jews by the river of Babylon, far removed from Zion that they loved. They heaved many a heavy sigh, and shed many a sorrowful tear at the remembrance of what they once enjoyed, but now enjoyed no more.

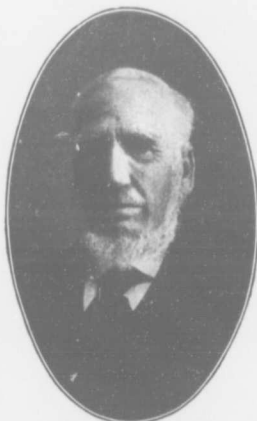
## Rev. James Lambie, the First Missionary, 1839

About the year 1839 or 1840 the late Rev. James Lambie, Minister of Pickering, penetrated through this dense wilderness in search of these scattered and neglected sheep, conversing with them and preaching to them as often as opportunity presented; and from that time up till his death, he continued his missionary labors among them and cherished a deep interest in their welfare. Rev. Mr. Lambie held services in John McTaggart's house and barn, in Robert McCully's house, and in the old log school house at Wick. In October, 1845, he collected the people together to a distinct ministered the Sacrament of the Lord's Supper to eighty-cants, nearly all of whom had mission from their several parish churches in Scotland.

### The

which split the Church in Canada in Scotland, vision among adherents of Scotland, al- strong efforts by various par-

The Church of their fathers for many generations, the Church in which they had been baptized in their infancy, the Church in which they had been trained up in the nurture and admonition of the Lord, and about which all their most sacred associations clustered—they could not, without grief, hear her defamed nor listen to the many slanders uttered against her, but manfully stood up for her defence, and through many long years of discouragement looked to her for a preached gospel and dispensation of ordinances.



JOHN MCDUGALL  
An Old Member

### Disruption

Presbyterian ada, as well as caused no di- these staunch the Church of though many were put forth ties to that end.

## Building a House of Worship, 1847



NEIL MCNEIL, Elder

Mr. Lambie, among his many other labors, aroused them to build a house of worship. The following are the names of those who took an active part in the building of the church: Donald Carmichael, Neil McNeil, John Ferguson, Charles Black, Donald Stewart, Robert Stewart, Robert McCully, William Baird, Sr., John McDonald, John McTaggart, Sr., Donald McDougall, John McDougall, Malcolm Ferguson, Neil Ferguson, Donald McDonald, John McDonald, Angus McLean, Neil McC Calder, Hector McInnes, Hugh Black, James McMillan, Arch. Stewart, Gilbert Stewart, Lachlan McPhail, John McKinnon, Neil McDougall, Thos. Smith, and Alex McLean.

Rev. John McMurchy, having been settled as minister of Eldon, did much to help the people, visiting them, preaching for them and guiding them by his counsels; and, later, Rev. David Watson (now Dr. Watson), of Thorah, did his part in the same great work. All these mentioned and others deserve great praise for their self-denying labors. The church, which was a frame one, was built in the year 1847. It stood on "a tract or parcel of land situate in the township of Brock, containing fifty-seven square poles of land,"



REV. DAVID WATSON, D.D.

granted to John Ferguson, Neil McDougall, Alex. McIlreavie, Donald Stewart, Donald Carmichael, and Neil McNeil, trustees, and their successors in office, by John McTaggart and his wife Elizabeth McTaggart, for the noble sum of "two shillings, six pence" of lawful money of Canada. The date of the deed is 18,9, and reads as follows: "Mr. John McTaggart *et ux.* to the trustees of the first congregation of Presbyterians in townships of Mariposa, Reach, and Brock, adhering to the Presbyterian Church of Canada, in connection with the Church of Scotland." The deed is signed, sealed and delivered by John McTaggart, Elizabeth McTaggart, John Ferguson, Neil McDougall, Alex. McIlreavie, Donald Stewart, Donald Carmichael, Neil McNeil, in the presence of Alex. Carmichael, Donald McDougall, Donald Mackinnon and John Carmichael.



REV. JOHN CAMPBELL, M.A.

---

### The First Minister of Brock, 1856

The congregation had occasional supplies from the Presbytery, but its influence was like that of a scanty rill on the boundless desert—it made but little impression. Rev. Robert Brown, of Quaker Hill, Rev. Peter McNaughton, M.A., of Fickering (who followed Rev. James Lambie), Rev. John McMurchy, of Eldon, Rev. David Watson, of Beaverton, were gladly welcomed to the pulpit in these early days, while the congregation sat on the hard, backless, plank seats and listened—and how they did listen in the early days!

The congregation was fortunate in securing the services during the summer of 1850 of Mr. Peter Watson, B.A., of Queen's College (now the Rev. Peter Watson, M.A., the revered minister of Williamstown, Glengarry), of whom and his labors they speak highly, and the congregation was greatly



disappointed in not having him settled among them as their regular pastor at the close of his curriculum. In midst of the discouragements consequent upon "hope deferred," they were visited in the summer of 1856 by Rev. John Campbell, M.A., ordained missionary, then laboring in the bounds of the Toronto Presbytery, and at the meeting of that body in August they appeared by commissioners, with a call to Mr. Campbell to become their pastor, and asking Presbytery to proceed with the several steps necessary to secure that end. A call appearing at the same time from the church and congregation of Vaughan, the Presbytery was called upon to decide between them; when, after discussion, it was decided by a majority in favor of Brock, Reach and Mariposa, and a day appointed for his induction, the call having been accepted by Mr. Campbell.

On the 10th day of September, 1856, Rev. John Campbell, M.A., was inducted as pastor of the church and congregation of Brock, Reach and Mariposa.

On November 21st, 1856, the congregation met and adopted "the model constitution," for new churches, and according to the terms, elected six managers of the temporalities of the congregation. There being no session, assessors were appointed at the meeting of Presbytery, Feb., 1857, to meet with the pastor and congregation for the purpose of electing persons to be ordained as elders, and on the 7th day of March, 1857, the following persons were elected by the congregation in the presence of assessors, viz :—John Ferguson, Neil McNeil, Neil Ferguson, Charles Black, and Arch Stewart. On July 9th, 1857, after a sermon by Rev. D. Watson, of Thorah, they were duly set apart by prayer to the office of the eldership and after the benediction, the right hand of fellowship was given them by Mr. Watson in behalf of Presbytery. The following is a minute of their first meeting: "July 9th, 1857. The session met and was constituted, all the members being present. Arch. Stewart was duly elected representative elder for the current synodical year. Closed with prayer. (Signed) John Campbell."

The session and congregational records reveal that John Campbell's ministry was both strenuous and successful, that he was a man of ceaseless energy and of great determination. Not only did he mould men's minds, but their houses also. He



CHARLES BLACK  
Elder



JOHN CARMICHAEL  
Elder



ARCHIBALD STEWART  
Elder

built the old frame manse and almost lost his life in getting out the timbers. He taught his congregation how to sing as well as how to pray. An incident will reveal the man. The pulpit in the little frame church stood at the side. Mr. Campbell desired to change it to the end of the church. The congregation objected and he could get no help. On the following Sunday the congregation was amazed to find the pulpit at the end and everything in place. It needs a strong man in every way to move an Old Kirk pulpit. Mr. Campbell did it. In the record of Rev. Arch. Currie's induction we find the following words: "Nearly all the difficulties which are usually encountered by new congregations have already been surmounted under the guidance and by the self-sacrifice and persevering efforts of their former minister. So that Mr. Currie enters the field under favorable circumstances, to exemplify the truth of the scriptural proverb, 'One soweth and another reapeth.'"

Rev John Campbell was translated to the congregation of Markham in March, 1866, after a splendid ministry of nine and one half years. This is his record, taken from the Historical and Statistical Report of the Presbyterian Church of Canada, in connection with Church of Scotland, and printed by order of Synod, and prepared by James Croil, 1867:—"Brock, 90 families, 180 communicants, 75 scholars, 7 teachers; \$6 to widows and orphans, \$165 to other purposes. Frame church, built 1847, seat 250. Frame manse with 20 acres glebe. No debt on property." John Campbell knew that the battle of the Church was to be fought, not in the courts of the Church, nor in the courts of the land, but in the parishes and by the firesides.

## The Second Minister of Brock, 1867



JOHN FERGUSON, Elder

After a vacancy of sixteen months the congregation called Rev. Archibald Currie, M.A., of Queen's College, a native of Argyleshire, Scotland. "The Presbytery of Toronto met at the church in Brock, on Thursday, the 11th of July, for the purpose of inducting the Rev. Arch. Currie, late minister of Cote St. George, to the charge of Brock. The day was delightful and a crowded house awaited the arrival of the members of Presbytery. Rev. D. J. Macdonell, B.D., minister of Peterboro, preached an eloquent and appropriate discourse from I. Cor. 1, 2: 'Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours'; and the usual formalities having been gone through with, Mr. Currie was inducted to the pastoral charge of this important congregation. The pastor was addressed by Rev. Wm. Cleland, minister of Scott and Uxbridge, and the people were addressed with regard to their duties as a congregation, first, in English, by Rev. John Campbell, minister of Markham, and former pastor, and then in Gaelic, by Rev. Neil McDougall, minister of Eldon. The unanimity with which they have united in the call to their new minister, and the deep interest manifested by the people on the day of his induction argues well for the future prosperity of the congregation. They are numerous, and quite able to sustain in a creditable manner



TOMBSTONE OF  
NEIL FERGUSON  
Elder

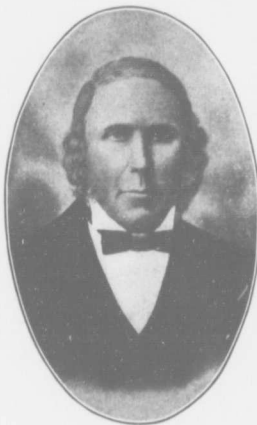
the ordinances of religion among them."—*The Presbyterian*, August, 1867.

On May 24th, 1868, John Carmichael and Lachlan McPhail were, in the presence of the congregation, inducted into the office of Eldership by Rev. Arch. Currie.

On September 30th, 1874, the congregation, with John Thorburn as Chairman and John Campbell as Secretary, unanimously agreed to make a return of "Yea, *simpliciter*" to all the articles contained in Remit on Union with Canada Presbyterian Church.

On June 4th, 1876, John Thorburn, Alexander McTaggart, John Campbell, Charles Renducted into the Eldership by Currie.

Mr. Currie, on account of failing health, resigned his charge in 1888, having been minister for twenty-one years, during which long pastorate he was identified with the social, educational and religious interests of the whole Presbytery. During his pastorate, Mr. Currie baptized 437 children. During the earlier part of his ministry he preached in Gaelic as well as in English, and later on preached in the old frame church at Manilla, which since has been taken down.



LACHLAN McPHAIL, Elder

During these long years Mr. Currie held the affections of his people, and no one was more heartily welcomed to their homes. He was ever a scholar and a gentleman. No one could excel him in the chair, where his humorous sallies found an easy outlet. One act of Mr. Currie's stamps him as a man of keen foresight. In 1875 he rose above sectional interests and led his congregation into the union with the Canada

Presbyterian Church. This act, seen now in its true perspective, looms up large and significant. Such an act demanded, not only a broad grasp of affairs, but the hand of a master to guide.

The pulpit was declared vacant the first Sabbath of January, 1889, by Rev. W. G. Mills, B. A., of Sunderland, Interim Moderator of Session during the vacancy.

---

### The Third Minister of Brock, 1890

After a vacancy of one and a half years, the congregation called Mr. P. A. McLeod, B.A., a graduate of Queen's College. The Presbytery met in St. Andrew's Church, June 9th, 1890, for the purpose of ordaining and of inducting Mr. McLeod into the pastoral charge, Rev. D. C. Johnson, of Beaverton, moderator, presiding. Rev. W. G. Mills conducted public worship, and Rev. A. Ross preached the sermon, after which Mr. McLeod was duly ordained and inducted into the pastorate. Rev. Mr. Johnson addressed the minister, and Rev. A. Ross the people. A reception was tendered Mr. McLeod in the evening.

On Oct. 22nd, 1893, the late Rev. Principal Grant of Queen's University opened and dedicated to the worship of God the fine new brick church, which stands as a monument to Mr. McLeod's zeal as a minister. The old manse and glebe at Layton were sold and a new brick manse built at Sonya during Mr. McLeod's pastorate.

On Sept. 15th, 1895, James Leask, D. L. McTaggart and John E. Thompson, were inducted into the office of the Eldership by Rev. Mr. McLeod.

During the latter part of Mr. McLeod's pastorate he conducted services at Cresswell, in the brick church which the Presbyterians purchased from the Congregational church.

Mr. McLeod having accepted an unanimous call to Atwood, Ont., after a successful pastorate of seven and one-quarter years, the pulpit was declared vacant on the 18th of July, 1897, by Rev. D. D. McDonald, of Lorneville. Dr. and Mrs. McLeod made their first visit to the congregation during the jubilee services, and were cordially welcomed by the present pastor and people. The people were delighted to shake hands with an old friend, and the pastor with a new one.



ANGUS WILKINSON ALEX. FERGUSON DAVID BEECROFT  
THE BOARD OF MANAGERS, ST. ANDREW'S CHURCH, 1902

### The Fourth Minister, 1898

After a vacancy of nine months, the congregations of Sonya and Cresswell extended a call to Mr. W. B. Bremner, B.A., B.D., a graduate of Montreal College. Mr. Bremner, having accepted the call, was duly ordained and inducted into the pastorate, Tuesday, April 26th, 1898, the Rev. D. D. McDonald presiding. Rev. J. R. Fraser, of Uxbridge, preached the sermon, and the addresses to the minister and people were delivered by Revs. Arch. Currie and K. J. McDonald, of Beaverton.

To the regret of the congregation, Mr. Bremner was compelled to resign the pastorate owing to ill-health, which he did April 23rd, 1899. Rev. J. A. McKenzie, of Oakwood, was appointed Moderator, which office he held till he resigned his own charge; after which Rev. J. M. Cameron, of Wick, was appointed Moderator.

### The Fifth Minister, 1900

After another vacancy of 17 months the congregation extended a call to Mr. P. F. Sinclair, M.A., a graduate of the University of Toronto and of Princeton Theological Seminary, N.J. The Presbytery met at the church in Brock, Tuesday, the 28th day of August, 1900, for the purpose of ordaining Mr. Sinclair and of inducting him into the pastorate. Rev. J. M. Cameron, of Wick, presided and after service conducted by Rev. A. C. Wishart, B.A., of Beaverton, Mr. Sinclair was duly ordained and inducted as minister. The pastor was then addressed by the Moderator, and the people by Rev. D.W. Best, B.A., of Beaverton. A Highland welcome was given the new pastor in the evening, and the next day found him performing his first marriage ceremony.

In 1900 the congregation subscribed \$600 towards the Century Fund of our Church.

In January, 1902, the Presbytery of Lindsay joined Cresswell congregation to Sunderland, thus leaving St. Andrew's a single congregation.

In 1902 the congregation with great heartiness responded to the appeal of the pastor and subscribed \$1800.00, and thus lifted the mortgage of \$1600.00 on the church. The congregation celebrated their Jubilee in their beautiful church by burning the mortgage, on the evening of September 29th, 1902.

---

### Rev. James Lambie

The Rev. James Lambie was a native of Ayrshire, Scotland, of the parish of Tarbolton. He was born in the year 1805, and licensed by the Aulk Kirk Presbytery of Ayr as minister of the gospel in 1827.

He was assistant to the Rev. Mr. Reid, of New Curmock, for five years, afterwards assistant to Dr. McLeod, of the parish of Dundonald. Rev. Mr. Reid and Dr. McLeod certify to Mr. Lambie's worth as an earnest, laborious, faithful and self-sacrificing minister of the gospel. On leaving Dundonald he was presented with a gold watch, chain and seals as a mark of esteem.

He emigrated to Canada in 1840, and was ordained as minister to the congregations of Whitby and Pickering in 1841. All this time the country still wore the rough, pioneer edge. Roads were new and rough, consequently getting from place to place was all done on horseback. In this charge Mr. Lambie preached three times every Sunday, and held services during the week in school and private houses or wherever the opportunity presented itself. In addition to this, every three or four months he made tours through the back townships, principally Brock, Mariposa and Eldon. In these tours he held sacramental services, baptized children, and united many in the holy bonds of matrimony among the early Scotch settlers. He was heartily in touch with the people's needs and sympathized deeply with them in not having a settled min-ister of their own Church, whose principles were held as sacred place and in their hearts. Consequently his visits were looked forward to with delight. One who has a vivid recollection of the es- was held said, veneration for next to the When making one called at an ac- and was shocked



JOHN THOMPSON, Elder

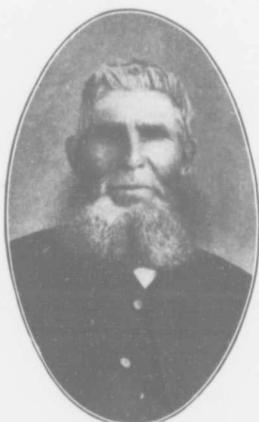
of these trips he customized place, to hear loud and unbecoming words. It was some time before his knock could be heard; so he became a little impatient. When the door was opened by the man of the house, he demanded, "Who is the master in this house?" The reply was, "That's just what we're trying to settle, sir; come awa' ben."

Mr. Lambie died at Pickering on the 16th September, 1847, from emigrant fever, which he contracted while visiting emigrants. The day before his death he shaved himself. As he looked in the glass, he said, "Is it possible that I must die so soon?" Six weeks previous to this he had married Janet Graham. She was thus left a young widow to mourn his loss. She remained a widow until the day of her death in 1883.





JOHN THORBURN, Elder



ALEXANDER MCTAGGART, Elder

At the next meeting of Presbytery after his death, among the resolutions of condolence were the following:—"His labors as a missionary were cheerfully performed without the least regard to the toils and sacrifices which they involved. To him it was enough to preach the unsearchable riches of Christ to those who lived beyond the means of grace. He labored unremittingly to gather in the lost sheep of the wilderness, and these labors in the Lord have not been in vain. It may not be improper to add that Mr. Lambie was a man of high literary and theological attainments. To these gifts God added his grace, and thus made him an able minister of the Gospel."

There is still in existence a tribute to Mr. Lambie's worth written shortly after his death by Mr. Wm. Dow, one of the venerables of the past. He says "Mr. Lambie's last sermon was preached from the text, Heb. 9:28—'And unto them that look for Him shall He appear the second time without sin unto salvation.' This was on September 5th, 1847. It was indeed a precious sermon. I always waited until he came down from the pulpit. He said he was not well and spoke of attending

the Synod. He grew worse on Tuesday, and on the 16th expired. As a preacher, Mr. Lambie was clear, powerful and energetic; his prayers solemn, marked with great earnestness and deep humility, yet often sublime and elevated. He was the most self-denying, most laborious servant of Christ I ever knew—no call unanswered, no toil of body or mind too much. As a divine, he was a clear and consistent Calvinist; his path seemed clear and bright before him, guided by the sacred oracles. With him was no wavering."

Mr. Lambie was stoutly built and well proportioned, with black hair. His general appearance was commanding. He was a generous man, who never turned a deaf ear to a call of need. In his death, not only the Church, but the community in general, sustained a heavy loss. "Yea a mighty man had fallen in Israel." He never missed an opportunity to give a word of warning or loving counsel, especially to young men who had left the land of their fathers. Many testified that they had been thus saved from shipwreck by drifting with the current of indifference, when separated from the hallowed influences of home and a mother's prayers.

Contemporary with Mr. Lambie were Mr. George, of Scarboro, one of his most intimate friends, afterwards Dr. George, one of the Professors of Queen's College, Kingston; also Mr. Thornton, of Whitby, afterwards Dr. Thornton.

He was interred in Squire Leys' private burying-ground, Pickering. After the death of his widow, his remains were removed and placed by her side in the Union Cemetery, one mile west of Oshawa. There they quietly await that morning when sea and land shall receive the summons to surrender their dead.

"For all the saints who from their labors rest,  
Who Thee by faith before the world confessed,  
Thy name, O Jesus, be forever blest.

Hallelujah!

"O may Thy soldiers, faithful, true, and bold,  
Fight as the saints who nobly fought of old,  
And win, with them, the victor's crown of gold.

Hallelujah!"

The following is the inscription on his tombstone :—

IN MEMORY  
OF THE  
REV. JAMES LAMBIE  
WHO DIED  
SEPTEMBER 16TH, 1847  
AGED 42

He was a native of Tarbolton, Ayreshire, Scotland, and was the first minister settled over the Scotch congregations of Whitby and Pickering, to both of which he was pastor. He was a man of admirable common sense, of clear and profound judgment, of great and varied attainments as a scholar, of simple and earnest piety, an edifying preacher, and a most self-denying and faithful minister of Christ.

---

Letter of Rev. Peter Watson, M.A., of Williamstown,  
Glengarry

WILLIAMSTOWN, Ont., July 15th, 1902.

*The Rev. P. F. Sinclair, M.A., St. Andrew's Manse, Sonya, Ont. :*

My Dear Sir,—I duly received your letter of the 8th inst. I have only to say that I remember with pleasure how the congregation of Brock appeared in church when I came to them, their kindness to me whilst with them and their generosity to me when leaving them. I consider it a compliment to ask for my picture ; but I have not a recent one to send you. Remember me to the Rev. Archibald Currie. Wishing you all prosperity, every success in the coming jubilee, with kind regards.

I am, yours very truly,

(Signed) PETER WATSON.

---

Letter of Rev. Dr. D. Watson

THORAH, July 15th, 1902.

My Dear Sir,—Do not think that I have forgotten you and your request. I could not well write. Hear me. My wife and myself have had a desire for a long time to go to see a brother

of mine in the far North-West. Of course, difficulties have been in the way. We think now, however, that we can go next month. Hence I cannot be with you at your jubilee, however willing I might be to be there. If you and your people wish, however, I will (D.V.) preach in your church in both languages soon after my return. That God may be with you and yours during the coming interesting occasion, is the prayer of,

Yours very truly,

(Signed) D. WATSON.

---

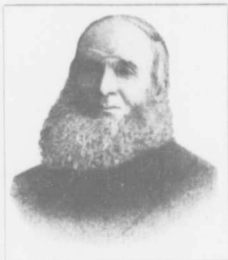
### Letter from Rev. Dr. Robert Campbell, of Montreal

68 ST. FAMILLE STREET,

MONTREAL, July 4th, 1902.

My Dear Mr. Sinclair,—I send you herewith an extract from what was published relating to my deceased brother, John, in the *Presbyterian* for April, 1869. It may serve your purpose.

You will be pleased to learn that his family turned out uncommonly well. Two died, the youngest son, Robert, at the age of 22, a very fine young man, and the youngest daughter, Mrs. Procter, was drowned in one of the awful water-spouts which occasionally visit the foothills of Colorado, in 1896. The other seven are all well married in the United States. I have no small photograph of my



CHARLES RENNIE, Elder

deceased brother, although I have a larger one framed. I think possibly there may be among the children a more suitable one. At all events, it might be well that they should know what you are proposing. I am sure they will be interested. . . .

Ever yours sincerely,

(Signed) ROBERT CAMPBELL.

## Rev. John Campbell

Rev. John Campbell, M.A., was born March 7th, 1820, in the Township of Drummond, County of Lanark, Ontario, and was the second son of Peter Campbell, farmer, one of the pioneer settlers of the Perth district, having come from the Parish of Killin, Perthshire, Scotland, in 1817. He was of a thoroughly Presbyterian family, his father being first an elder in the first church, that of Rev. William Bell, and afterwards in St Andrew's Church. Two younger sons also entered the ministry of the Presbyterian Church.

John first learned a mechanical trade, but coming under strong religious impressions, under the preaching of Rev. Thos. C. Wilson, of St. Andrew's Church, Perth, about the same time



JOHN CAMPBELL  
Elder

as the late Rev. Patrick Gray, of Kingston, and Dr. John Scott, formerly of London, Ont., like them, he resolved to devote himself to the work of the ministry. This was in the early forties of the nineteenth century. Queen's College was barely under way at the time, and so John proceeded to Whitestown Seminary, Oneida County, N.Y., his attention being directed to it through relatives who lived in New York State. He afterwards matriculated as a student in Hamilton College, Utica County, where he graduated B.A. in 1848. His studies in divinity he prosecuted in Auburn Theological Seminary, and was licensed to preach in 1852. In the same year he was ordained pastor of a congregation at Spencer, near Ithaca, where Cornell University is now situated. Here he ministered for two years to a loving and attached people, and it was here he married Elizabeth Reid, who still survives. His next charge was at Brownsville, near Watertown, New York, a more extended sphere of labor; but the crying needs of his native land called him back to Canada in 1855. After laboring as a missionary for several months, he was settled over the congregation of Brock, Reach and Mariposa, as the charge was then called. On 10th September, 1856, having declined a call to Vaughan, presented at the same time, he was attracted by the

newness of the cause and by the fact that his ministry was there to be among his Highland fellow-countrymen. To qualify himself for his work, he set himself to master the Gaelic language, which, although it was his first tongue when a child, he had almost entirely forgotten. After a few months' study, he was able to preach in it.

From this charge, he was translated to Markham, 14th March, 1866. Here he labored with zeal and efficiency till his death on March 18th, 1869. He preached for the last time on March 7th, the 49th anniversary of his birth, but was so prostrated in the evening that he retired early to bed, from which he never rose. His trouble developed into typhoid pneumonia, the fever of which speedily undermined his great energy. His remains were borne from the manse at Markham to the church on Monday, 22nd March, amid the tears of an attached and loving people, service having been previously held in the house. In the church Rev. John Barclay, D.D., of St. Andrew's Church, Toronto, delivered an appropriate address. Many of the people followed the remains to the Grand Trunk Railway Station at Port Union, whence they were conveyed to Perth and deposited among his own kindred, amid the sorrow of numerous relatives and friends, by whom he was greatly beloved, and over whom, as well as over the community generally, where his youth was spent, his beautiful character exercised a high and healthy influence.

He left behind a widow and nine children, the eldest of whom was only fifteen years of age.

---

### Letter from Rev. Archibald Currie, M.A.

SONYA, July, 1902.

*To Congregation of St. Andrew's, Sonya:*

Dear Friends,—The original style of the congregation in the title deeds and church records was "The Congregation of Brock, Reach and Mariposa," which was afterwards shortened into Brock, etc. Although two-thirds of the congregation were in Mariposa, the church was in Brock, and thus got the name. Among many of the Eldon settlers it was called the Brolas congregation, from the fact that many of the Mull portion of the congregation came from that estate in Scotland. Owing to

connection with the Synod of the "Old Kirk," the early associations of the congregation were with Eldon and Thorah, especially at communion seasons.

When my predecessor, the Rev. Mr. Campbell, with much labor to himself, had a manse erected on the church property, he thought that a period of "rest and be thankful" would follow to the minister. It was not so however, for distance of manse from church rendered efficient work impossible, and being surrounded by a progressive Methodist community, it was essential that progress and assimilation in work should go on, or else be

being eventuated. During years of my labored under vantage of the church, difficulty of at the Sunday-afternoon, having a Sabbath service for Gaelic and ing were those days for ple, although congregation younger people make little

Towards 1873, I purchased a house at Sonya, and moved into it. This enabled me to have an evening service, and the introduction of an instrument tended greatly to improve the service of praise.

Almost throughout my ministry the congregation was in a formative or transition state. At first there was scarcely any single person a communicant, the idea being that the duty was incumbent only on heads of families, with a view of having their children baptized. Gradually, however, things changed,



REV. ARCHIBALD CURRIE, M.A.

in danger of ally wiped the first six ministry, I this disadvantage and hence the being present school in the and also of bath evening young people Gaelic pre- sential in the older peo- man in the and the ple could use of it.

the end of chased a

and progress was made in various directions. A noticeable feature of the congregation was their good attendance on Sabbath. In the Sunday-school I was greatly helped by Mr. James McKinlay, and afterwards by Mr. John McTaggart.

The union of the churches in 1875 helped greatly to consolidate the congregation, and the opening of the railway tended to make travel easier. Under the hand of a kind over-ruling Providence, the congregation continued to maintain its own in the midst of many difficulties and sorrows. One after one of the old people passing away, at last made Gaelic preaching unnecessary, and so it was gradually discontinued.

Owing to ill-health, I was obliged to resign towards the close of 1888, but from my residing at Sonya, I was still more or less identified with the progress of the congregation, and was glad to witness the building of a new church under the ministry of the Rev. Mr. McLeod, my successor.

When Mr. McLeod left, the congregation called the Rev. Mr. Bremner, whose short pastorate we all regretted, owing to ill-health.

The congregation is now in a flourishing condition under the leadership of the Rev. Mr. Sinclair, and its jubilee is about to be celebrated with every prospect of success. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be His glorious name forever, and let the whole earth be filled with His glory; Amen and Amen."

(Signed) ARCHIBALD CURRIE.

---

### Letter of Rev. Dr. McLeod

ATWOOD, June 23rd, 1902.

*Rev. P. F. Sinclair, M. A. :*

Dear Sir:—Kindly accept for yourself personally, and for the congregation of St. Andrew's church, Sonya, of which you are Pastor, the hearty congratulations of Mrs. McLeod and myself on your approaching jubilee.

In this new country it is no small thing to be able to say that you have been an organized congregation for half a century. But the importance of the event is greatly enhanced when we compare the state of things at the beginning of that period with





REV. P. A. McLEOD, D.D.

what at present exists. Then the country was an almost unbroken forest, the home and haunts of wild animals; now it is all cleared and in a high state of cultivation, with smiling wheat fields and a dense and happy population. In those pioneer days the people possessed but few of the conveniences and comforts of life. But now, not only these but many of the luxuries of modern civilization are brought within the reach of all. We devoutly thank God for those noble pioneers of the past, for the work

which they did for their country and for us, their descendants. And we ought to be profoundly grateful for the moral and religious influence which they exerted upon the community. Were it not for the foundations which they laid so deep and strong, we should have a very different kind of jubilee from that which we are having. These men and women brought with them from the old land, not only clear heads, strong and sinewy arms, but what was better than all, and without which these might have failed of the highest success, firm faith in the God of their fathers, and a devoted love to that form of worship in which they had been brought up—the Presbyterian church. This is the foundation upon which you are now building, and upon which your predecessors in the pastorate have been building for the past 50 years. It is good solid material, and upon it may be reared a spiritual edifice of rare strength and beauty.

I believe that the Church has kept pace with the material progress of the country. There is no denying the latter, and I fancy that the former is equally manifest. The first church building was good for its day. It served its time and purpose

admirably. Within it the gospel was preached with directness and power for about 40 years. A whole generation received their spiritual instruction and consolation there. Eternity alone shall reveal the number of those who have been converted from sin, and edified in the most holy faith within its walls. Well do I remember the first sight I caught of it, as I alighted on the platform of the station on a Saturday morning in February, 1890. I thought at the time that a new church would soon become an urgent necessity. And my impressions were not modified in the least after a two Sabbaths' experience. But bad as the church building was, the matter of a manse was still worse, for there was none at all. The old manse had been sold, and the erection of a new one decided upon.

Coming to Sonya directly from Queen's University, Kingston, at the invitation of the congregation, about the beginning of May, 1890, I was ordained and inducted pastor in succession to the Rev. A. Currie, M. A., on the 9th day of June. The manse was built that summer, and occupied by the pastor and his bride the following spring. In the summer of 1891, a new brick stable was erected upon the manse ground. At the annual congregational meeting on January 13th, 1892, the pastor brought forward a proposition to engage in the building of a new church, basing his remarks on the text, "I speak as to wise men, judge ye what I say". In this he appealed to the reason and conscience of the congregation, urging them to effort in this direction. The result of this meeting was that the pastor and Mr. Alexander McTaggart were appointed to solicit subscriptions for a new church. This being done, it was found that there was enough promised to justify beginning operations. The new church was opened on the 22nd Oct. by the late very Rev. Principal Grant, D.D., C. M. G., of Queen's University, Kingston. Thereafter pastor and people spent three and a half very happy years together in the new edifice, until the pastoral tie was dissolved by the translation of the former to the charge of Atwood in the Presbytery of Stratford, about the middle of July, 1897, after a pastorate of nearly seven years and a quarter in Sonya.

The following extract from the farewell sermon preached on the 11th day of July sums up the situation at that time:—"We

are encouraged by the great things the Lord hath done through us during the last seven years. The membership has doubled. A new church, manse, stable, sheds have been built, and various other improvements made. It would be unreasonable to expect that a somewhat small, and only moderately wealthy congregation should do so much in such a short time without incurring some debt. The liabilities, however, are by no means heavy, and when the present monetary stringency is removed there will be no difficulty in wiping out all encumbrances. Not in the spirit of pride or of boastfulness, but with sincere gratitude to Almighty God, do we make mention of all His mercies."

Most heartily, then, do I congratulate you and your people upon the removal of the last vestige of debt from your church property. Set free from this incubus, you shall, no doubt, with greater comfort and satisfaction do larger and better service for Christ and His church in the years to come. That you may long be spared to labor together for the welfare of the gospel in the bonds of Christ, is my ardent prayer, in which Mrs. McLeod heartily joins. Though in the good providence of God, we have now other and congenial work to do, yet we shall ever cherish a deep interest in the material and spiritual welfare of our first charge. That was our first common home, a place that has been endeared to us by many pleasant memories, sanctified to us by the purest joys, and solemnized by the keenest sorrows



D. I. McTAGGART  
Elder and Clerk of Session



JAMES LEASK  
Elder

that can move and mould the heart of man. The manse across the way, and the dear friends who frequently visited us there, shall ever remain fresh and fragrant in memory's garden "until the day dawns and the shadows flee away."

With best wishes to yourself, your session, managers and people. I remain,

Yours in the Master's service.

(Signed) P. A. McLEOD.



REV. W. B. BREMNER, B.D.

---

### Letter of Rev. W. B. Bremner, B.D.

67 McTAVISH ST.,

MONTREAL, July 2nd, 1902.

*Rev. P. F. Sinclair, M.A.*

My Dear Sir,—Your letters reached here some days ago, but owing to being absent from the city for some time, have delayed to answer them. I have given your letters some consideration, and must now inform you that, in respect to the requests your committee have made, I do not feel that it is possible for me to grant their wish. My short pastorate at Sonya prevents me from saying anything in respect to my work while there, and I would rather not make any references to it whatever.

And I am not free to say that I could be with you on September 28th, and consequently would prefer not to commit myself.

Thanking you and your committee kindly, for your consideration of me, I am,

Very truly yours,

(Signed) W. B. BREMNER.

## Letter from Rev. P. F. Sinclair, M.A.

*To the members and adherents of St. Andrew's Church :*

My Friends,—My words to you at this time will be few, but they will be none the less sincere. To me my ministry has been a great responsibility and a great joy. To follow the strong men who have served you, demands strength, and this fact has ever brought to me an added sense of responsibility. The generous responses you have made to my appeals have made my work a deep and genuine pleasure.

May my ministry help you to keep your hearts pure, your homes wholesome, your faith strong, and our land righteous.

Faithfully yours,

P. FREDERICK SINCLAIR.

St. Andrew's Church, July, 1902.

---

## THE JUBILEE

SEPTEMBER—OCTOBER, 1902

The services in connection with the Jubilee of St. Andrew's Church extended over three Sundays.

At 11 o'clock, September 28th, the Rev. Dr. McLeod, of Atwood, preached from Luke 14:17, "Come, for all things are now ready." In the afternoon Rev. J. W. MacMillan, B.A., of Lindsay, preached from Matt. 13:38, "The field is the world." In the evening, Dr. McLeod again preached, from John 3 : 3 : "Except a man be born again, he cannot see the Kingdom of God." In these services, Revs. Arch. Currie, J. M. Cameron, E. C. Currie, Mr. Alex. M. Gorrie, Toronto, and the pastor took part.

The following Monday, a congregational supper was served, and a fine musical programme rendered to an over-flowing church, by Mrs. D. W. Best, Beaverton; Miss Ella Gross, Lindsay; Miss Annie Rennie, Layton; Mr. Alex. M. Gorrie, Toronto; The Gaelic Quartette, Manilla, and the Lindsay Quartette and Choir, who, with one hundred of their friends, came down "on a special." Addresses were given by Revs. Messrs. McFarlane, Cooper, Metherell, E. C. Currie, Martin MacMillan, Cameron, R. Sinclair, Best, McDonald, Webster.

The burning of the mortgage, in which Revs. Messrs. Currie, McLeod and Sinclair took part, was a very interesting ceremony.

The Rev. Wm. M. Reid, Moderator of the Presbytery, in presenting the Presbytery's congratulations, read the following resolution:—

"At Beaverton, and within St. Andrew's Church there, on Tuesday, the 16th day of September, 1902, the Presbytery of Lindsay met at 11.30 o'clock, forenoon, and was duly constituted.

*Inter Alia.*—"The following resolution, moved by Mr. J. W. MacMillan, seconded by Mr. Webster, was unanimously carried:—

"That the Presbytery of Lindsay de-  
gratulate the  
of St. An-  
Sonya, upon  
of its Jubilee;  
Mr. Sinclair  
cessors in the  
tably Mr. A.  
cordial felici-  
this happy an-  
to express the  
long and con-  
of the past  
prove but the  
to greater and  
and the Pres-  
points its Moderator to present this resolution at some meeting in connection with the Jubilee.



REV. P. F. SINCLAIR, M.A.

"This is certified as an extract minute from the Records of the Presbytery of Lindsay, this 17th day of September, 1902."

WM. M. REID,  
*Moderator.*

D. W. BEST,  
*Presbytery Clerk.*

On Sunday, Oct. 5th, Rev. J. A. MacDonald, editor of the Westminster, preached a masterly sermon from Heb. 11:8, "He went out, not knowing whither he went."

On the following Monday Rev. Dr. G. M. Milligan, of Old St. Andrew's, Toronto, with Rev. D. M. Martin in the chair, delivered a lecture on "Sundays abroad" to a large audience. A musical programme was rendered by Miss G. E. Sangster, Miss Winters, Messrs. Beecroft and Campbell, Mr. Alex. M. Gorrie and the Lindsay quartette.

On Sunday, Oct. 12th, the Rev. Dr. D. Watson, of Beaverton, conducted worship and preached in English from Romans 1-16, "For I am not ashamed of the gospel of Christ." In the evening Dr. Watson preached from Rev. 2, taking as his text the Epistle to the church at Ephesus. To the great delight of his audience, Dr. Watson then preached "in the Gælic," leading the singing himself in the good old way. The benediction in Gælic brought the jubilee services to a close.

The following account of the jubilee services is taken from *The Presbyterian* of Oct. 18th :

#### After Fifty Years

A congregation in the country may feel itself cut off and isolated, and its ministers may not be given frequent mention in the city newspapers, but when the story of the Church's life is told, large space will be given to the country minister and his congregation. This view of things was pressed upon me with new emphasis the other day when I paid a flying visit to a typical rural congregation in the Presbytery of Lindsay. St. Andrew's church, Sonya, serves three townships, Brock, Reach, and Mariposa, and for more than fifty years it has been the centre of religious life and activity throughout that whole district. During the past few weeks the jubilee of the congregation has been observed, and the story of its founding, of the pioneers and their heroic struggles, and of those who in more recent years have carried forward the work has been fittingly told.

"It is just fifty-seven years," writes the chronicler, "since the Rev. James Lambie administered the sacrament of the Lord's Supper to eighty-eight communicants in John McTaggart's log house, after preaching the sermon on the threshing floor of the log barn. It is just fifty-four years since the Rev. Mr. McMurchy, minister of Eldon, opened the little frame church, the work of many rugged hands and loving hearts.

St. Andrew's church celebrates the anniversary of those two events."

The first settlers came, for the most part, from Argyleshire, Scotland, as early as 1836, and began the long fight with the unbroken wilderness. They endured hardship, but chief among their losses was the absence of Gospel ordinances. It was in 1839, or 1840 that Mr. Lambie, minister of Pickering, penetrated northward through the dense wilderness and found out those scattered settlers, and ministered to their spiritual needs. He was a brave and zealous missionary and his name is still remembered throughout that district.

The Disruption of 1844 did not touch Sonya. The late Rev. John McMurchy, then minister at Eldon, and after him the Rev. Dr. Watson, now living in Beaverton, gave occasional and much appreciated services. The first settled minister was the Rev. John Campbell, brother of Dr. Robert Campbell, of St. Gabriel's Church, Montreal, a man of great vigor, who was settled there in 1856 and continued in the pastorate for ten years, when he was succeeded by the Rev. Archibald Currie, who ministered to the congregation for twenty-three years, and still lives there, loved by the old and revered by the young. His successor was the Rev. P. A. McLeod, D.D., now minister of Atwood, who did excellent work, and was followed by the Rev. W. B. Bremner, whose pastorate was brief. The present minister is the Rev. Peter F. Sinclair, a recent graduate of the University of Toronto and Princeton Seminary, who, during the past two years, has approved himself to all, and is leading the congregation forward to even larger service.

The Jubilee was a great occasion. Three Sabbaths were devoted to the special services. Rev. P. A. McLeod, D.D., a former minister, and Rev. J. W. MacMillan, of Lindsay, were the preachers on the first day; Rev. Arch. Currie and Rev. J. M. Cameron, of Wick, and the pastor taking part in the services. The Rev. J. A. Macdonald was the preacher on the second day, and on the third day the Rev. Dr. Watson preached in both Gaelic and English. The musical part of the services on all occasions was excellent, assistance being given by soloists from Toronto, Lindsay and elsewhere. The jubilee re-union on the Monday evening of the first week was a great



event, a notable feature being the burning of the mortgage on the fine church property, and as the document changed to ashes the congregation, conscious of their freedom from debt, sang with their hearts and voices, "Praise God from whom all blessings flow," and then devoutly lifted their hearts in grateful prayer to Him who had led them these many years and sought His continued blessing and guidance. On the Monday evening of the second week, the Rev. Dr. Milligan, of Toronto, lectured on "Sundays Abroad." At both the week-night meetings, supper was served and a fine musical programme was given.

This congregation and their young minister, with their fine church, debt-free, are now gathering themselves together for more abundant service during the second half-century of their history, and like many another congregation in the country districts, they will give their sons to the ministry, their money to the missionary enterprises and their positive moral support to every word or work that makes for the extension of the Kingdom of God.

J. A. M.

---

### Officers of Church

#### MINISTER

Peter Frederick Sinclair, M.A.

#### SESSION

P. F. Sinclair, Moderator.	D. L. McTaggart, Clerk.
Lachlan McPhail.	John Campbell.
Alexander McTaggart.	John Thorburn.
Charles Rennie.	John E. Thompson.

James H. Leask.

#### MANAGERS

Allan Stewart, Chairman.	Alex. Ferguson, Sec.-Treas.
David Beecroft.	Donald McFayden.
Angus Wilkinson.	Malcolm McLean.

---

### Financial Report of Jubilee Year

Total expenditure of year was \$3,374.00. The congregation has \$168.00 in bank with which to begin year 1903.